

[CONFIDENTIAL.]

[No. 51 of 1913.]

REPORT ON NATIVE PAPERS IN BENGAL FOR THE

Week ending the 20th December 1913.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihasik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P) ...	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 46 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P) ...	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabarta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P) ...	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baidyabati	Do.	...	...
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bangiya Baisya Suhrid" (P) ...	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
31	"Bankura Darpan" (N) ...	Bankura ..	Weekly	Rama Nath Mukherji; age 52 years...	453
32	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya; age 35 years.	625
34	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,006
35	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	550
36	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
39	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagehi	250
40	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	960
43	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
44	"Birbhumi" (P) ...	Calcutta ..	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 46 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman" (P)	Bagerhat	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150
47	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi	1,000
48	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625
49	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P)	Jayanagar	Do.	Raicharan Sadder, Hindu, Bratya Kabatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu	.....
53	"Byabasayi" (P)	Do.	Do.	Haripada Banerji	.....
54	"Chabbis Pargana Vartavaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500
57	"Chhatra Suhrid" (P)	Do.	Do.	.....	400
58	"Chikitsa Prakas" (P)	Nadia	Do.	Dr. Hirendra Nath Haldar, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Paresh Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
61	"Chinsurah Vartavaha" (N)	Chinsurah	Weekly	Dina Nath Mukherji	1,000
62	"Dainik Chandrika" (N)	Calcutta	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N)	Dacca	Weekly	Mukunda Vibari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N)	Calcutta	Do.	.....	.....
65	"Devalya" (P)	Do.	Monthly	Girija Sankar Rai Chowdhuri, M.A.	800
66	"Dharma-o-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	500
68	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour	Weekly	.....	.....
70	"Dhruba" (P)	Do.	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
71	"Education Gazette" (N)	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N)	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P)	Do.	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gaud-duta" (N)	Malda	Weekly	Krishna Chandra Agarwallah	400
76	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev	500
77	"Hablul-Matin" (N)	Do.	Daily	Saiyid Jalaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P)	Do.	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N)	Calcutta	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjika" (N)	Rajshahi	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
82	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
83	"Hitavadi" (N)	Calcutta	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N)	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Petra" (P)	Calcutta	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prachar" (P)	Do.	Do.	Prabodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P)	Dacca	Do.	Sheik Abdul Majid	1,000
88	"Islam-Rabi" (N)	Mymensingh	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300

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<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta ...	Monthly	Sudhakrishta Bagehi, Hindu, Brahmin; age 28 years.	1,400
92	"Janmabhumi" (P)	Do ...	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
93	"Jasohar" (N) ...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 33 years.	500
95	"Jugi-Sammilani" (P)	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi ...	1,500
96	"Jyoti" (N) ...	Chittagong ...	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kahini" (P) ...	Calcutta ...	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
98	"Kajer Loke" (P)	Do. ...	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
99	"Kalyani" (N) ...	Magura ...	Weekly	Hiswarwar Mukherji, Brahmin; age 48 years.	600
100	"Kanika" (P) ...	Murshidabad ...	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
101	"Karmakar Bandhu" (P)	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
102	"Kasipur-Nibasi" (N)	Barisal ...	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years.	500
103	"Kayastha Patrika" (P)	Calcutta ...	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
104	"Khulnavasi" (N)	Khulna ...	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
105	"Kohinoor" (P)	Calcutta ...	Monthly	Muhammad Rusun Ali Choudhuri ...	700
106	"Krisbak" (P) ...	Do. ...	Do.	Nikunja Behari Dutt ...	1,000
107	"Krishi-Sampad" (P)	Dacca ...	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta ...	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
109	"Mahajan Bandhu" (P)	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
110	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 68 years.	200
111	"Mahisya-Mohila" (P)	Do. ...	Do.	.....	1,000
112	"Mahisya Samaj" (P)	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta	200
113	"Mahisya-Surbid" (P)	Diamond Harbour ...	Do.	Haripada Haldar, Hindu, Kaivarta; age 80 years.	350
114	"Malda Samachar" (N)	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
115	"Manasi" (P) ...	Calcutta ...	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
116	"Manbhum" (N) ...	Purulia ...	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
117	"Mandarmala" (P)	Calcutta ...	Monthly	Umesh Chandra Das Gupta Hindu, Brahmin; age about 55 years.	400
118	"Medini Bandhab" (N)	Midnapore ...	Weekly	Devdas Karan, Hindu, Sadgope; age 45 years.	600
119	"Midnapore Hitaishi" (N) ...	Ditto ...	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	200
120	"Moslem Hitaishi" (N)	Calcutta ...	Do.	Shaikh Abdur Rahim and Mozummul Haque	6,300
121	"Muhammadi" (N)	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
122	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
123	"Murshidabad Hitaishi" (N)	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
124	"Namasudra Suhrid" (P)	Faridpur ...	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
125	"Nandini" (P) ...	Howrah ...	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
126	"Natya Mandir" (P)	Calcutta ..	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
127	"Natya Patrika" (P)	Do. ...	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
128	"Navya Banga" (N)	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	500
129	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,306
130	"Nava Jivani" (P)	Do. ...	Monthly	Rev. Lal Behari Saha, Christian; age 54 years.	200 to 300
131	"Navya Bharat" (P)	Do. ...	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
132	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
134	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Chattacharyya, Hindu, Brahmin; age 36 years.	650
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500
136	"Palli Prasun" (P)	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
137	"Pallivasi" (N)	Kalna	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 48 years.	300
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	800
140	"Pataka" (P)	Do.	Do.	Hari Charan Das	500
141	"Paricharak" (N)	Do.	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P)	Jayanagar	Monthly	Rev. G. O. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 34 years; and others.	200
144	"Prajapati" (P)	Calcutta	Monthly	Jnanendra Nath Kumar	750
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200
146	"Prabhakar" (P)	Do.	Do.	Mohammad Aiyub Khan	500
147	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000
148	"Prantavasi" (N)	Netrokona	Weekly	Banku Behari Ghosh, Goalia; age 42 years.	645
149	"Prasun" (N)	Katwa	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506
150	"Pratiker" (N)	Berhampore	Do.	Dhirendra Nath Ganguly	750
151	"Prativa" (P)	Dacca	Monthly	Ashutosh Mukherji	500
152	"Prabasi" (P)	Calcutta	Do.	Ramananda Chatterji, M.A.	5,000
153	"Pravasi" (P)	Do.	Do.	Pransankar Sen, M.A.	300
154	"Priti" (P)	Do.	Do.	Kshirode Behari Chowdhury, B.A.	250
155	"Puja" (P)	Do.	Do.	Jnanendra Nath Bose	200
156	"Puspodyan" (P)	Do.	Do.	Amulya Ratan Chatterji; age 41 years	About 700
157	"Purulia Darpan" (N)	Purulia	Weekly	Purna Chandra De, Subarnabanik; age 32 years.	300
158	"Rahasya Prakas" (P)	Calcutta	Monthly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Panchanan Sarkar, M.A., B.L.	500
160	"Rangpur Sahitya Parisad Patrika" (P)	Rangpur	Quarterly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
161	"Ratnakar" (N)	Asansol	Weekly	Suresh Chandra Samajpati	1,500
162	"Sadhak" (P)	Nadia	Monthly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
163	"Sahitya" (P)	Calcutta	Do.	Shyama Charan Kaviratna	500
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Pramath Nath Sanyal, Hindu, Brahmin; age 39 years.	1,000
165	"Sahitya Sanghita" (P)	Do.	Monthly	Radha Govinda Nath	700
166	"Sahitya Samvad" (P)	Howrah	Do.	Adhar Chandra Das	450
167	"Samaj" (P)	Calcutta	Do.	Satis Chandra Roy	700
168	"Samaj Bandhu" (P)	Do.	Do.	Jnanendra Nath Das	200
169	"Samaj Chitra" (P)	Dacca	Do.	Kunja Behari Das	300
170	"Samay" (N)	Calcutta	Weekly	Kali Mohan Bose, Brahmo, age about 40 years.	450
171	"Sammilan" (P)	Do.	Quarterly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	300
172	"Sammilani" (N)	Do.	Fortnightly	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	6,000
173	"Sammilani" (P)	Do.	Monthly	Sivanath Sastri, M.A., and others	400
174	"Sandes" (P)	Do.	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	200
175	"Sanjivani" (N)	Do.	Weekly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	500
176	"Sansodhini" (N)	Chittagong	Do.	Nikhil Nath Roy	400
177	"Santi" (P)	Do.	Monthly	Sarat Chandra Dev	400
178	"Saji" (P)	Calcutta	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
179	"Saswati" (P)	Do.	Do.	Rajani Kanta Guha, Brahmo; age 43 years.	200
180	"Sansar Suhrid" (P)	Belgachia	Do.	Rev. W. Carey; age 56 years	1,300
181	"Sachchashi Suhrid" (P)	Calcutta	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200
182	"Sebak" (P)	Dacca	Do.	Kedar Nath Majumdar	125
183	"Senapati" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L.	1,000
184	"Sisu" (P)	Do.	Do.	Rev. W. Carey; age 56 years	1,000
185	"Sourava"	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	
186	"Siksha" (P)	Calcutta	Do.		
187	"Sikshak" (P)	Barisal	Do.		
188	"Siksha Prachar" (P)	Mymensingh	Do.		

lation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—concluded.</i>				
290	189	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
550	190	"Silpa-o-Sahitra" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
	191	"Snehamayi" (P) ...	Dacca ...	Do. ...	Rev. A. L. Sarkar ...	800
at 500	192	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 36 years.	250
500	193	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
300	194	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika. (N) ...	Do. ...	Weekly ...	Rasik Mohan Chakravati Brahmin; age 41 years.	1,700
500	195	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
800	196	"Suhrid" (N) ...	Bakarganj ...	Do. ...	Rama Charan Pal, Hindu, Kayastha	150
500	197	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
400	198	"Surhid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
1,400	199	"Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mittra ...	900
200	200	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
750	201	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
200	202	"Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
500	203	"Suravi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
1,000	204	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
645	205	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4,500
506	206	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
750	207	"Tara" (P) ...	Do. ...	Irregular ...	Tarapada Chatterji; age 28 years ...	250
500	208	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., and others	500
5,000	209	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basti; age about 40 years	600
300	210	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore ...	300
250	211	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
200	212	"Toshini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
400	213	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 2,000
500	214	"Triveni" (P) ...	Basirhat ...	Do. ...	Satis Chandra Chakravarti ...	100
500	215	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Kamaniya Kumar Singha, Brahmo; age 25 years.	450
200	216	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
200	217	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
1,500	218	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
1,800	219	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
500	220	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	100
1,000	221	"Vasudha" (P) ...	Do. ...	Do. ...	Banku Behari Dhar ...	500
700	222	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A. ...	900
450	223	"Yogi Sakha" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	750
700	224	"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick ...	300
200	225	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
300	226	"Vandana" (P) ...	Baidyabati ...	Monthly ...	...	700
450	227	"Vijaya" (P) ...	Calcutta ...	Do. ...	Bipin Chandra Pal and others ...	1,000
300	228	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
6,000	229	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
400	230	"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
200	231	"Vasanti" (P) ...	Ditto ...	Monthly ...	Hara Govinda Siromani ...	.....
500		<i>English-Bengali.</i>				
400	232	"Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
400	233	"Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	G. C. Basu ...	600
200	234	"Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
1,300	235	"Dacca Gazette" (N) ...	Do. ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
200	236	"Dacca Review" (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
125	237	"Jagannath College Magazine" (P) ...	Do. ...	Do. ...	Lalit Mohan Chatterji, Brahmo ...	700
1,000	238	"Loyal Citizens" (N) ...	Calcutta ...	Weekly ...	...	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	.....
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar	300
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Kama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
242	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Rev. J. Watt, M.A. ...	1,300
243	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
<i>Garó.</i>					
244	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips	400
245	"Phring Phring" (P) ...	Do. ...	Do. ...	.....	.....
<i>Hindí.</i>					
246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	Sadananda Sukul	600
247	"Bharat Mitra" (N) ...	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobes, Hindu, Brahmin; age 30 years.	1,500
249	"Chota Nagpur Dut Patrika" (P)	Ranchi ...	Monthly ...	Rev. E. H. Whitley, Christian	450
250	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 27 years.	800
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikissan Joshar, Hindu, Kshatriya; age 37 years.	550
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
255	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Teuriwala, Hindu, Vaisya	500
256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin; age 87 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 30 years.	500
258	"Sudharak" (N) ...	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
<i>Parvatiya.</i>					
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly ...	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
<i>Poly-lingual.</i>					
261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L.	500
262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones	500
263	"Sadhu Samvad" (P) ...	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri	500
<i>Bengali-Sanskrit.</i>					
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 60 years.	940
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan	1,000
268	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaluddin, Muhammadan	700
269	"Al-Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalem Azad, Muhammadan; age 27 years.	1,000
270	"Negare Basim" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fazlul Wahab.	.....

I.—FOREIGN POLITICS.

THE *Jagaran* [Bagerhat] of the 30th November says that while the Government of England has done justice by appointing Sir K. G. Gupta Vice-President of the India Council, it cannot be denied that it is greatly wounding the feelings of the Indians by allowing their fellow-countrymen to be treated like beasts in South Africa, British Columbia, Canada and other British dominions.

JAGARAN,
Nov. 30th, 1913.

2. The *Dainik Bharat Mitra* [Calcutta] of the 10th December says that Mr. Harcourt, Secretary of State for the Colonies, thinks that the position of the South African Indians will improve if they only get sweet words.

DAINIK BHARAT
MITRA,
Dec. 10th, 1913.

This is a great mistake of Mr. Harcourt's. So long as the Imperial Government continues to dread the self-governing colonies there will always be unrest in the Empire. This unrest will, in its opinion, prove highly injurious to the interests of the Empire, though at present the Imperial Government does not pay any heed to it.

3. The *Samay* [Calcutta] of the 12th December has the following:—

SAMAY,
Dec. 12th, 1913.

A law-court in Canada has recently decided against the driving out of a Sikh from Canada, and so the Canadian Government is passing a law prohibiting the entrance of Orientals into British Columbia. Indians will thus be shut out of that country. Why then should the residents of those countries where Indians are refused entrance or have to pay a poll-tax be allowed to come freely into India? We ask our countrymen to agitate in the matter, for it will not do for us to submit to persecution in silence.

4. The *Basumati* [Calcutta] of the 13th December writes that the Indian settlers in South Africa who are being sent to jail have started a hunger strike. The Union Government, however, says that it does not mind if the Indians die of starvation. In England when the suffragette prisoners started a similar strike no English minister dared to express himself in such savage language. It is a pity that the Government of India has sent those poor Indians to a barbarous country like South Africa. We, therefore, request the Government to bring them back to India or help them to settle in some place directly under British rule.

BASUMATI,
Dec. 13th, 1913.

5. The *Nama-i-Muquddas Hablul Matin* (Persian edition) [Calcutta] of the 17th November and 1st December discusses the political changes which are foreshadowed by the Anglo-German understanding which is on the eve of completion and which will fix the spheres of English and German influence in the different parts of the world. Germany is going to allow England to have a free hand in Armenia, on the Baghdad Railway, in the Persian Gulf, while for these concessions England is going to make territorial compensation in Africa.

NAMA-I-MUQUDDAS
HABLUL MATIN
(Persian edition),
Nov. 17th and Dec.
1st, 1913.

It goes on to say that the aim of Russia in regard to Turkey, Persia and other Asiatic possessions is very well known. Russia, which was at first inimical to British interests everywhere in Asia, has become its friend as it has been checkmated by the British.

Lastly, it says that having regard to the presence of the British with a strong gendarmerie in Armenia and the forthcoming political changes, Persia ought to rise equal to the occasion and throw off the yoke of Russia.

6. The *Nama-i-Muquddas Hablul Matin* (Persian edition) [Calcutta] of the 17th November, in commenting on a letter from their correspondent at Ram Hormuz, says that it would promote a better understanding between the Persians and the British if the British Minister in Persia, the Consul-General, the Consul and the Vice-Consul see that none of the members of the British Consulate do anything disagreeable in the shape of interfering with the manners and customs of the Persians. It goes on to say that the Persians are always anxious to have good relationship with the British. It is these trifling things which mean a great deal in Asiatic countries and are the root cause of great

NAMA-I-MUQUDDAS
HABLUL MATIN
(Persian edition),
Nov. 17th, 1913.

NAMA-I-MUQUDDAS
HABUL MATIN
(Persian edition),
Nov. 24th and Dec.
1st, 1913.

troubles. It says that Afghanistan would have been British at the time they conquered it but for the high-handedness of some Englishmen. It refers to the unpopularity of the Russians due to their unmannerliness and bad behaviour.

7. The *Nama-i-Muquddas Habul Matin* (Persian edition) [Calcutta] of the 24th November and 1st December deplores the misfortune of Persia in not having capable ministers to watch its foreign relationship and internal administration. It draws the attention of its readers to the past glorious history of Persia when it was dreaded by all Powers and when it possessed men of ability and foresight. It notes with regret the present sad condition of the Persians and their terrible degeneration.

II.—HOME ADMINISTRATION.

(a)—Police.

NAYAK,
Dec. 15th, 1913.

8. The *Nayak* [Calcutta] of the 15th December writes:—
The man who lives on the bank of a river has always to be anxious for the safety of his dwelling. Similarly one who lives near a cantonment has to pass one's days in fear. And this fact has been amply verified by the incidents that have occurred in Barrackpore during the last few years. It was in Barrackpore that a number of English soldiers played at football with the head of Dr. Sures Chandra Sarkar; and recently some soldiers entered the house of one Matilal Ghosh at Titagarh and stole a quantity of warm clothes.

HITAVADI,
Dec. 12th, 1913.

9. The *Hitavadi* [Calcutta] of the 12th December regrets that ill-feeling between Hindus and Musalmans at Nazirabad, Lucknow, is on the increase. The country's good depends on the existence of unity and good feeling between the two communities, so that if they quarrel with each other the consequence cannot but be very deplorable for the country. It is said that from the Deputy Collector and the Tehsilnar to the Post Master and the peon, every Government servant at Nazirabad is a Musalman, and that they are all trying to harass and persecute the Hindus. A large number of cows was slaughtered on the occasion of the Bakr-Id. It is a pity that the leaders of the two communities are indifferent to the matter. Government is requested to exercise its good offices for bringing about peace between the two communities.

MOSLEM HITVAISHI,
Dec. 12th, 1913.

10. The *Moslem Hitvaishi* [Calcutta] of the 12th December writes:—
Ever since Babu Dasarathi Datta took charge of the subdivision of Kushtia he has been persecuting the local Musalmans in every way and trying his best to obstruct the advancement of that community. This worthy has been in Kushtia for two years now and we will give our readers an idea of the manner in which he treats the Musalmans. During the first year of his stay here the Musalmans of Hatia, a village containing nearly 300 well-to-do Musalman houses and only 9 or 10 Hindu families, applied to him for protection against the Hindus on the occasion of the Id festival, for they apprehended trouble from the latter in connection with the sacrifice of cows. The Deputy Magistrate told the Musalmans that as it was then too late to make any new arrangement they had better perform the sacrifice elsewhere, and that he would assign them a place for it next year. The simpleminded Musalmans believed in the Magistrate's kind assurances and desisted from holding the sacrifice in their own village that year. Next, in 1912, the Musalmans submitted an application to him two months before the Id mentioning the hopes he had given them in the previous year and praying for permission for holding cow-sacrifice. The Deputy Babu forwarded the application to Maulvi Syed Abdul Kuddus Rumi Sahab and asked him to proceed to Hatia and persuade the Musalmans to desist from holding the sacrifice as that would lead to a serious riot between them and the Hindus. The Maulvi Sahab found out by personal enquiry that there

was no chance of any such disturbances, and he requested the Deputy Babu to grant the permission asked for by the Musalmans. The Deputy Babu, however, kept silent over the matter. The Musalmans sent another petition to him with the result that he prohibited the holding of cow-sacrifice and placed a police guard in the village for two days. The Musalmans did not perform the sacrifice for those two days, but held it on the third day. The Hindus did not object to their doing so nor did it lead to any riots. But, all the same, the Deputy Babu prosecuted the Musalmans for disobeying his order and fined them. On the occasion of the last Id neither the Musalmans nor the Hindus made any representation to the Deputy Magistrate in connection with the sacrifice of cows. But still he sent a Hindu Sub-Inspector of Police, named Ananda Babu, to Hatia and got him to submit a report to him (the Deputy Magistrate) to the effect that a large number of local Hindus and Musalmans were strongly against cow-killing. Immediately after receiving this report the Deputy Magistrate issued a notice upon 12 Musalmans on the 4th November under section 144 of the Criminal Procedure Code, and on the 6th November ordered them to furnish securities of Rs. 200 each under section 107. Some of these 12 Musalman gentlemen were away from Hatia at the time and among them were Munshi Ibrahim Hossain alias Ibrahim Biswas and Maulvi Deen Muhammad, who had been preaching in Pabna since 10 or 12 days previous to this order. Three of these Musalmans who received the summons appeared before the Deputy Magistrate, and one of them, named Ersad Biswas, was ordered to provide security for Rs. 1,000. This peremptory order scared the other two away. Ersad Biswas could not find the security and was sent to *hajut*. Later on, in the evening, the Deputy Babu released him on a bail of Rs. 200. As the next day was a holiday and the rest of the accused persons could not appear in court, they were arrested almost wholesale. Munshi Ibrahim arrived at Kushtia from Pabna on the 9th November for the purpose of performing *Namaz* in his own village, Hatia, on the next day. He intended to go to Hatia *via* Halsa by the evening train, but as soon as he had boarded the train the Police Daroga, Ananda Babu, forced him to get out of it and arrested him. Ibrahim Saheb asked the Daroga the cause of his arrest and was told that there was a warrant against him, which, however, the Daroga could not show him. Ibrahim Saheb refused to go with him without the warrant being produced. Upon this the Daroga Babu obtained the help of the local Railway Police, put him through all sorts of humiliation, and took him to the Deputy Babu's house at 9 P.M. The Deputy Babu ordered him to find bail for Rs. 500, and this was simply impossible for him to do at such a late hour at night as all the Musalman Muktears had gone home on account of the Id holiday and no Hindu Muktear agreed to stand bail for him. The Munshi Saheb had, therefore, to spend the night in the thana lock-up and the next day, the day of Id, in jail. He was released by some Musalman Muktears on the re-opening of the Deputy Magistrate's court on the 11th November. He had thus to suffer much pecuniary loss as well as great hardship and humiliation, and was prevented from performing his Id *Namaz*. Under the Deputy Babu's orders the police prevented the Musalmans of Hatia from performing the sacrifice of cows on the Id day, and a number of Musalmans were also summoned to appear before him and after being harassed with some adjournments of the case against them were released on bail on the 28th November. Now, we want to know whether it was at all proper to prosecute the Musalmans for fear of the disturbances which the Hindus might create over the performance of a Musalman religious rite. Besides, considering that the Korbani affair has led to a sort of agitation in the village for about three years, ought not the Deputy Magistrate to have personally held a local enquiry into the matter? Was he, again, at all justified in issuing summons against the Musalmans on the 4th November to appear before him on the 6th idem and furnish bail? The four days following the 6th November were holidays and so there was no time given to the Musalmans to appeal against the Deputy Babu's order. He himself said that there was no time for considering objections from the Musalman side. Why then did he not issue his orders a month or two before the Id festival? Does not his whole procedure show that his object was to prosecute the Musalmans? We have no doubt that he is strongly anti-Musalman.

In fact, we had ample evidence of his bias against Musalmans on the occasion of the Coronation festivities. We all know how the affair of the Police Daroga of Mirpur was hushed up by him. This worthy Deputy Magistrate has got a number of Hindus appointed as Honorary Magistrates in Kushtia, but not a single Musalman has been selected for the distinction as yet, although at one time there were some 4 or 5 Musalmans on the Kushtia Bench alone. He has managed to bring the Kushtia Musalman Boarding almost to the verge of ruin, and he turns a deaf ear to all representations from the boarders. None of the gentlemen who raised the money required for establishing the boarding has been elected on the managing committee, no doubt for fear lest they should try to improve the boarding—a thing which would be too much for the Hindu Deputy Babu to bear. We, therefore, pray to His Excellency the Governor that instead of an anti-Musalman Deputy Magistrate like Dasarathi Babu being in charge of Kushtia, a Musalman or an European officer may be placed there.

MOSLEM HITAISHI,
Dec. 12th, 1913.

11. Maulvi Ehsanuddin Ahmad, professor, Serajgunge Madrassah, writes to the *Moslem Hitaishi* [Calcutta] of the 12th

"Oppression by a Kanungo, December as follows:—
Amin and the police."

I had occasion to spend a fortnight at Madanchak, a village within the jurisdiction of the Manda thana in the Nowgong subdivision. While there I heard that some Settlement Amins were damaging the paddy crops in the neighbouring villages by roughly drawing the measuring chains over the fields and thus breaking the paddy stalks. They were also cutting down many sugar-cane plants. I was told that only those cultivators who could pay them bribes were allowed to have their crops undamaged. I had intended to leave the village on the 15th November, and some of the local gentlemen got me a buffalo-cart for conveyance. Two of the gentlemen proposed to accompany me up to Nowgong, and we took a nine-year old boy with us for tending the buffaloes. We arrived at Nowgong at 6 o'clock (*sic*) on the 15th November and halted on the bank of the tank in front of the Bhabani Bhandar where we proposed to cook our food. One of my companions and I went to the bazar to make purchases, and on our return found a policeman (No. 335) sitting upon the cart. He told us that the cart was required for *begar*, and in spite of my telling him that my two companions were to return to Madanchak in that cart and that there was no one to drive it but that nine year old boy, he said that the gentlemen might walk home. The policeman took the cart away with the help of a cooly and I went with him. On the way I found the Kanungo and the Deputy Babu, to whom I explained the matter. Upon this I was told that the cart was required for the Kanungo who would go to Mahadevpore which was in the direction of Madanchak and that there should, therefore, be no objection to his having the use of the cart. I said that there were already three passengers in that cart and that it could not accommodate a fourth. I was then referred to the Senior Daroga of the Thana who told me that he could not let us have the cart back. I next saw the Settlement Nazir who told me that he had asked for three carts from the thana, and that he had nothing to do with or say about us. I went back to the thana and approached the second Daroga who advised me to hire another cart for my friends—a thing by no means easy in a place like Nowgong where the fear of such oppression scares carters away. We had, therefore, to give up the cart. I had to leave the place the same day, and so I do not know what happened to my friends after I had parted with them. I invite the attention of the Government to the acts of oppression mentioned above and earnestly pray for redress.

(b)—Working of the Courts.

12. In the article under the marginally noted heading the *Nayak* [Calcutta] of the 15th December writes:—

NAYAK,
Dec. 15th, 1913.

"By the grace of the hallowed feet." (The Jagaddal case.)
(The High Court Judgment on the Alexandra Jute Mill assault case.)

The tenure of the life of Neogi, a workman in the Alexandra Jute Mill of Jagaddal, had reached its end, he had run out the span of life allotted to him, and so, by the grace of the

hallowed feet of a worthy white man named O'Brien, he has left this mortal world and gone to the land of eternal life.

There is a saying which means, one gets bitten by a snake if such be written in one's fate, and one gets killed by a tiger if one meets with one. To the Bengali, worn out with malaria, suffering from enlarged spleen and liver and anæmia, and looking yellow all over the body on account of jaundice, the beef-eating Englishman or white man is like a tiger. And it is such a tiger that Neogi met with: hence he died. Providence had ordained that his wife should be a widow, and so she has been widowed. It was written in his mother's fate that she should lose her son, and so she has lost her son. In fact, man is born but to die—especially the black Bengali is born for no other purpose than to die of malaria, cholera, dysentery, dyspepsia, diabetes, diphtheria and other diseases. It is the happiness of death which is the greatest enjoyment that falls to the Bengali's lot. And Neogi has enjoyed that happiness without having to suffer from any ailment.

But a number of perverse and vicious persons have come into existence in Bengal as the result of English education. A race of rulers as they are, the English are a nation of gods—every Englishman is a god incarnate. But if by the grace of the hallowed feet of that handsome white god of the *Kali yuga*, who is the ideal of the Babu's life and the embodiment of civilisation, learning, boisterousness, sportsmanship and arrogance, some one is helped to the other world, forthwith these perverse and vicious Bengalis raise a hullabaloo. These silly monkeys know nothing of history, do not study the *Vedas* nor recite the rules of *Manu*, nor know the story of the occupation of America and Africa by white men, and so only chatter and cause annoyance. You fools, you do not know that according to the *Sastras* the black has from time immemorial been the food of the white. This indeed is the decree of Providence. All this perverse agitation is but the result of the absence of orthodox Hinduism in our country, and the want of faith in the *Sastras* and of reverence for gods and Brahmins. The *Englishman* describes Lord Carmichael as a widowed aunt pampering her spoilt nephew, the perverse and wicked Bengali, and gratifying his whims even by appealing to the High Court against the sentence of fine passed on O'Brien. It is lucky that the Hon'ble Mr. Justice Holmwood and the Hon'ble Mr. Justice Sharfuddin now grace the Criminal Appellate Bench of the High Court and have made it possible to uphold the liberal policy of overlooking a petty offence like the killing of a spider. Thanks to the gods that the appeal was heard by such wise and learned Judges. Can the life of Neogi, who was only a Bengali mistry, with a liver three times the normal size and a body in which warm blood does not flow, be worth more than a hundred and fifty rupees? He was dead to all intents and purposes. It must have been by sheer good luck that he happened to be lying on the Sahab's bed and thus obtained by a touch of the booted foot of a white man oblivion of the pains and woes of worldly life. And over and above this his wife has got the sum of one hundred and fifty rupees. What more can be expected? Verily, such hair-splitting justice is never dealt out in any other country. So let us close our Monday's performance with cries of "*Hari, Hari.*"

In another article under the heading "White and Black," the same paper writes:—

Those who do not know the exact degree of difference between White and Black will have it all made clear to them if they notice the manner in which the High Court has dispensed justice. The Hon'ble Mr. Justice Holmwood and the Hon'ble Mr. Sharfuddin have provided them with an excellent example. If there be anybody who has not yet been able to realise the fact that the White is the supreme controller of the Black's destiny, that it is for the Black's salvation that the White is present in the world, and that the function assigned to the Black in the world is but to suffer in silence and die, he should look at the method of dispensing justice by the High Court, at the final decision of the highest English tribunal in the Alexandra Jute Mill case, and at the observations made on the case by two Judges. He will then be able to understand everything and guide his own conduct accordingly and find out the path he should follow. We, therefore, publish below a letter which

has appeared in the *Amrita Basar Patrika*. In that letter the writer observes:—

The High Court has dismissed the appeal preferred by Government against the decision of the Barrackpore Court in the Jute Mill murder case. The Hon'ble Mr. Justice Holmwood and the Hon'ble Mr. Justice Sharfuddin who heard the appeal remarked in the course of their judgment that if they had exercised the power they possess under the law by enhancing the sentence passed on the accused and sending him to jail, they would blight for ever the future prospects of a young man who is as yet a stranger in a strange land. How sympathetic they are towards the accused. But it is these very two judges who only the other day dismissed an appeal preferred by a respectable young man of Sylhet, who had been sentenced to two months' imprisonment for assaulting a police constable on a sudden and grave provocation. The learned Judges rejected the appeal because they did not think it proper to weaken the power of the local authorities. It is worthy of note that in this case the two Honourable Judges never for a moment paid any heed to the fact that the future of that young man would be ruined if he were to go to jail. These Judges think a fine of Rs. 150 as sufficient punishment for a white man accused of murder, but do not care to pass a similar sentence on a black man charged of simple assault, although that black man belongs to a highly respectable family. And yet the Government wonders why there is so much discontent in this country.

BURDWAN SANJIVANI,
Nov. 20th, 1913.

13. The *Burdwan Sanjivani* [Calcutta] of the 20th November considers the punishment of fine inflicted on the European accused in the Barrackpore spleen rupture case as too inadequate, and addresses the soul of the dead

Rashbehari as follows:—

Rashbehari! No one has any cause to be sorry for your untimely death. In malaria-ridden Bengal enlargement of the spleen is killing large numbers of men every year. Your death also has been caused through the fault of your spleen. Will not your helpless widow be consoled by the receipt of Rs. 150 in exchange for your life?

BANGAVASI,
Dec. 13th, 1913.

14. Referring to the sentence of fine passed upon a European Ticket Collector of Barrackpore, named Wilson, who was accused of having assaulted a cabman who had refused to take a female railway passenger to his (Wilson's) room, the *Bangavasi* [Calcutta] of the 13th December writes:—

Wilson wanted the cabman to take a female passenger to his room for immoral purposes. But still he has been let off with a small fine. We ask His Excellency the Governor to call for the papers of the case and have the man suitably punished.

HITAVADI,
Dec. 12th, 1913.

15. Anent the above the *Hitavadi* [Calcutta] of the 12th December also considers the fine of Rs. 25 as too light a punishment in comparison with the gravity of the offence.

If under the Railway Act he could not be given a severer punishment, he ought to have been punished under the Penal Code. A railway servant who tries to violate the modesty of a female passenger ought not to be let off with a mere fine. If such offenders are leniently treated by law-courts it will be extremely hazardous for females to travel by railway. The attention of the authorities is drawn to the matter.

HINDI BANGAVASI,
Dec. 15th, 1913.

16. The *Hindi Bangavasi* [Calcutta] of the 15th December remarks that the punishment of fine which has been awarded to Wilson, the Sealdah Ticket Collector who severely beat a Gharriwallah, is not sufficient and adequate. It appeals to Lord Carmichael to send for the papers of the case and order a revision of the sentence.

(d)—Education.

BANGAVASI,
Dec. 13th, 1913.

"A serious complaint" (against the Lady Superintendent of the Eden Female School Boarding, Dacca).

17. The *Bangavasi* [Calcutta] of the 13th December notices the allegations made in the *Herald* newspaper (Dacca) against the

Lady Superintendent of the Eden Female School Boarding and writes:—

This lady, who is a Parsi, uses all sorts of insulting language towards the boarders and even teachers also. She says that Bengalis are not men but beasts and her behaviour has compelled one of the lady teachers to leave the hostel and live elsewhere. Even the menial servants are quite disgusted with her and have resigned in a body. There ought to be a thorough enquiry into the matter.

18. The *Hitavadi* [Calcutta] of the 12th December learns from the *Herald* newspaper of Dacca that the Superintendent of the Dacca Eden School Boarding House, who is a protégé of Miss Cornelia Sorabji and the governess of a Begum Saheba at Dacca, is very imperious in her conduct towards students and mistresses. Her service under the Begum Saheba does not leave her sufficient time to look after the working of the boarding-house properly. But her deficiency in this matter she tries to make good by bullying others. She vilely abuses the students of the school and calls them such names as "beast," "pig," "*chandal*," "muchhi," "cooly," "dog," and so forth. Although she eats the salt of the Bengalis she finds immense pleasure in using such expressions about them as, "They are under my shoes," and the like. No assistant mistress can pull on with her. Recently a mistress has resigned. Efforts are being made by Miss Sorabji and the Superintendent to bring her back on an increased salary. The servants of the boarding-house have all resigned owing to the Superintendent's *zubbardust* conduct towards them. The attention of the authorities of the Education Department is drawn to the matter.

HITAVADI,
Dec. 12th, 1913.

(c)—Local Self-Government and Municipal Administration.

19. The *Navabanga* [Chandpur] of the 8th December speaks of wide-spread prevalence of cholera within Chandpur subdivision and the insufficiency of medical aid in it. There are four medical officers in four charitable dispensaries and not more than 3 or 4 other qualified medical men to supply medical aid to the inhabitants of the subdivision. The writer makes the following suggestions:—

1. A sanitary officer should be appointed temporarily for every 2 or 3 unions, if not for every union. If Government cannot bear the whole cost of maintaining these officers, the people will be glad to bear a portion of it by paying a temporary tax.

2. Volunteer corps should be organised with young men in convenient parts in every union, who will attend to the nursing of and supply of medical aid to the sick.

3. The attention of the Local Board should be drawn to the fact that in many villages stagnation of the foul water in which jute has been steeped is causing cholera, dysentery and so forth.

The Subdivisional Officer is requested to give his kind consideration to these suggestions.

20. The *Sanjivani* [Calcutta] of the 11th December says that malaria is raging virulently everywhere within the Manikganj subdivision and even in Manikganj town. Last week 230 people died of fever only in half the number of villages under the Manikganj thana. Quinine is not available in this locality in sufficient quantities and its use also is in most cases proving of no avail. Government is requested to make arrangements for supplying proper remedies for malaria to the locality.

21. The *Bangavasi* [Calcutta] of the 13th December writes:—
All Calcutta is full of joy at the approaching visit of His Excellency the Viceroy, and the Corporation of Calcutta are going to present His Excellency with an address of welcome. This address will be written in English and will be drafted by persons with whom the people at large, who do not know the English language, have nothing to do. Their wants and grievances, therefore, will find no place in this address. The crying want of

NAVABANGA,
Dec. 8th, 1913.

SANJIVANI,
Dec. 11th, 1913.

BANGAVASI,
Dec. 13th, 1913.

Calcutta is pure food. There may be broad roads and large parks, but so long as adulteration of food goes on, so long will Calcutta be a prey to diseases and epidemics. We are confident that if our kind-hearted Viceroy is informed of the state of things now prevailing in this city, His Excellency will redress it. But who will speak to him of it? Speaking of the evidence now being given before the Public Services Commission, a correspondent of the *Pioneer* observed a few days ago:—

“Of the millions of the people who are the people of India only an almost infinitesimal fraction can give their opinion to the Public Services Commission for the reason that the Commission do not know the language. It can hardly be urged that the acquisition of English connotes superiority in those qualities that are desirable in an administrator. Nor is it sensible to assume that good evidence and good advice can be given only in English.”

And that is exactly the case here also. We pray to His Excellency the Viceroy to ascertain the real feelings of the people at large with the help of some one who understands them and can interpret to His Excellency what they say. His Excellency is the representative of our Emperor and as such he should not accept an address of welcome but try to see for himself how the people over whom he rules fare.

(g)—*Railways and Communications, including Canals and Irrigation.*

PRATIKAR,
Dec. 5th, 1913.

22. The *Pratihar* [Berhampore] of the 5th December is sorry that a sacred river like the Bhagirathi should be allowed to silt up gradually. The river has already become shallow and will, the paper fears, dry up as soon as the hot weather sets in. The dredging work carried on this year has not done much good, and the paper considers it a great pity that while the Government takes so much care of the railways on either bank of the Bhagirathi it does almost nothing to save the river whose present condition is a menace to local sanitation and trade alike.

(h)—*General.*

PRANTAVASI,
Dec. 1st, 1913.

23. A correspondent to the *Prantvasi* [Netrakona] of the 1st December complains of the inconvenience felt by the local public on account of the absence of any post office at Khaliajuri. The matter has been brought to the notice of the postal authorities more than once and the paper asks them to remove the grievance without delay.

HITAVADI,
Dec. 12th, 1913.

24. Referring to Lord Carmichael's speech of advice to the non-official Members of the Bengal Legislative Council, the *Hitavadi* [Calcutta] of the 12th December writes as follows:—

“The Governor of Bengal's advice.” It seems that His Excellency had noticed among non-official Members an eagerness to defeat the Government, otherwise a single case of defeat of the Government would not have led him to deliver a sermon to them. However that may be, we do not think His Excellency's advice to be quite unreasonable. We have, nevertheless, a few words to say in this connection. We know that the Government of this country does not depend for its existence on the support of public opinion. And everybody knows also that the Legislative Council here is not a representative Council and that the Government's object in increasing the number of non-official Members in it is simply to frame laws in accordance with public opinion as much as possible. On the other hand, we do not think that non-official Members have ever done anything simply with the object of defeating or discrediting the Government. Of course, they sometimes oppose proposals made by the Government. If this is wrong on their part, why was the Council reformed? His Excellency has advised them not to do anything simply with the object of defeating the Government. The meaning of this advice is that non-officials may criticise the Government in whatever way they please, but when the time for voting comes and they

feel that the Government side is weak they should not try to know the respective strength of votes on both sides and thus bring about a defeat of the Government. This is a very sound advice. Every one will admit that it is useless to try to defeat the Government by the strength of votes. But although the existence of the Government does not depend on the good will of the public yet the public has a right to know whether their representatives are supporting their interest in Council and how many Members support the Government in its work. We admit that non-official Members should not try to discredit the Government at every step, but Government also should not resent an united opposition on the part of non-official Members to a Government proposal. We do not know which Members of the Council have systematically tried to discredit the Government. The complaint Lord Carmichael has made is very serious, so that we would have been glad to see it backed by a reference to specific cases. But His Excellency has made his complaint in a general way without citing any specific cases.

His Excellency's advice in the matter of interpellations is very wholesome, and it is hoped that as Members will gradually gain experience the number of irrelevant, useless and ill-founded questions will gradually become smaller and smaller.

We hope that the non-official Members will correct their mode of work according to His Excellency's advice without, of course, failing to let him know their minds.

The reform of Legislative Councils has surely a purpose, and that purpose is to govern the country as much in consonance with public opinion as possible. The opinion of non-officials has, therefore, a value. It is not surely the purpose of Government to stick always to its opinions, no matter what non-official members may say. Government should not, therefore, always resent a defeat by non-official Members. Non-official Members are the only Members who can oppose and criticise the Government, so that if Government resents their opposition the purpose of the expansion of the Legislative Councils will be defeated. Mistakes and blunders will occur, but Government should overlook them by keeping the end steadily in view. The same thing may be said about questions also. It sometimes becomes necessary to make unfounded questions simply to soothe and assure the public mind. Government always has correct information about everything. But it is not always possible for non-officials to know them and knowing enlighten the public. Had not Mr. Surendranath Banarjee's questions elicited from the Government the true proportion of political dacoities to the total number of dacoities in Bengal, the purpose of those who were trying to serve their personal ends by calling every case of dacoity a political one would not have been defeated.

25. Referring to His Excellency Lord Carmichael's advice to the non-official Members of the Legislative Council, the *Basumati* [Calcutta] of the 13th December writes:—

"The Governor of Bengal's advice."

BASUMATI,
Dec. 13th, 1913.

What His Excellency has said is very true. We have always been of opinion that non-official Members can only draw the Government's attention to the wants and grievances of the public, and do nothing more. All the political agitation that we take part in is but games and pastimes that little children amuse themselves with, and it is quite silly to think a Legislative Council to be the same thing as the British Parliament. We fully agree with Lord Carmichael when His Excellency says that non-official Members should try to help the Government to remove the real wants and grievances of the country. Let them not forget that they are nothing but marionettes, nor lose sight of the great difference there is between the English Parliament and an Indian Legislative Council, a difference which permeates the entire system of the administration.

"The right of interpellation and its dangers."

26. The *Dikprakash* [Kakina] of the 7th December has the following in English:—

DIKPRAKASH
Dec. 7th, 1913.

With the scandalously lengthy list of printed questions in front of us with which fusillades were made upon the Government and, more particularly,

seeing, for the most part, their random, aimless and desultory character, we must confess we have no right to complain that His Excellency should have thought it proper to administer the warning that he has done. While chance and unmethodical interpellations serve no better purpose than worrying the highly paid and responsible public servants and wasting their time, they naturally arouse the suspicion that the real object of the framers of such questions is to widely advertise themselves and furnish practical demonstrations of their legislative enterprise. Indeed it is even hinted at that the more questions, and preferably vexatious and trashy, a Member blazes forth during his term of office, the greater are his chances of success at the next election campaign. It would be a hundred thousand pities if by our own conduct we afforded a plausible justification for modifying the rules relating to interpellations; for 'modification' in a case like this can only mean the curtailment of the privileges now enjoyed.

DAINIK BHARAT
MITRA,
Dec. 14th, 1913.

27. The *Dainik Bharat Mitra* [Calcutta] of the 14th December asks how it is that Hindu-Moslem riots take place in the British territory and not in the Native States.

The British Government ought to take the advice of Native Rajhas and try to correct the wrong policy which brings about troubles of this sort.

NAYAK,
Deco. 6th, 1913.

28. The *Nayak* [Calcutta] of the 6th December says that oppression by Gurkhas is not confined to Lacca town only. At Dacca they have not stayed their hands even after

the assault on a Munsif. At Munshiganj they entered into the zenana of a pleader's house and also assaulted a Mukhtear. The attention of Lord Carmichael is drawn to the matter.

HIT VADI,
Dec. 13th, 1913.

29. A correspondent of the *Hitvadi* [Calcutta] of the 12th December says that Maulvi Abdul Aziz, Deputy Magistrate, Brahmanberia, has made himself notorious at the place by means of the following three criminal cases:—

1. A weaver has been sentenced to imprisonment on a charge of lurking about the Maulvi's house. The man was on bad terms with the Maulvi's chaprasi, who has been instrumental in bringing about this imprisonment. The case was sent up by the police.

2. A labourer was sentenced to imprisonment on a charge of giving to another man bricks ordered by the Maulvi. The man has been acquitted on appeal, and it is rumoured that an explanation has been called for from the Maulvi. This case also was sent up by the police.

3. An artisan was charged with not having repaired a lock belonging to the Maulvi. The timely delivery of the judgment on the appeal in the brick case has saved this man: he has been acquitted. This case also was sent up by the police. It need hardly be said why the police take cognisance of such trifling cases and send them up for trial.

JAGARAN,
Nov. 30th, 1913.

40. The *Jagaran* [Bagerhat] of the 30th November thanks the British Government for appointing Sir K. G. Gupta Vice-President of the India Council, in which capacity

he will do the work of the Secretary of State on occasions of the latter's absence. What will Lord Curzon say to this who deprived Sir K. G. Gupta of the Lieutenant-Governorship of Bengal?

IV.—NATIVE STATES.

TRIPURA GUIDE,
Dec. 9th, 1913.

31. The *Tripura Guide* [Comilla] of the 9th December complains that the Tippera State is committing great oppression on British subjects by realizing unwarranted taxes,

duties and so forth from them, for bringing forest articles from the Rajgi Hill. From time immemorial it has been the practice with these people to build houses with forest articles brought from this hill. The Political Agent in the State is prayed to look after the interest of these British subjects instead of being satisfied with the false explanations given by the State officers in the matter. Nearly 300 sirdars recently assembled in a meeting at Mugra to protest against the alleged oppression.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

32. The *Pravasi* [Calcutta] for *Agrahayan* publishes an article under the heading "Prevention of famine" which was read by Babu Radha Kamal Mukharji before the Malda

PRAVASI,
Agrahayan, 1320 B.E.

Literary Conference. In this article the writer discusses the causes of the frequency of famines in Bengal and the means by which the country may be freed from this dire calamity. Among the main causes of famine in this country he puts cultivation of jute and other raw materials and export of food-grains. In every district, he says, the area under the cultivation of food-grains is decreasing and that under the cultivation of jute is increasing. A landholder of Murshidabad once invited his raiyats to a feast and had only jute served out to them. On their expressing astonishment at this he said that he could give them for food only what they produced. The raiyats took this lesson and the cultivation of jute has greatly gone down in this part of Murshidabad. Jute and such other things no doubt bring the cultivator an amount of ready money, but the consequent rise in the prices of food-grains more than counterbalances the benefit thus derived. Nothing can be more foolish than to carry on the agriculture of a country in such a way that it should increase other countries' wealth while decreasing its own. As regards export of food-grains, the writer thinks that even the quantity of food-grains which the country still produces will be sufficient to feed all its children and prevent their death by starvation but for their export to foreign countries. As a means of preventing famine the writer prescribes the following:—

(a) *Improvement of agriculture.*

This can be effected by spread of agricultural education, establishment of co-operative credit societies and construction of light railways in villages. In this connection the writer discusses the industrial usefulness of existing railway lines in this country. He thinks that railway lines, which in Europe and America greatly contribute to their prosperity as agents of distribution, have in India become a means of bringing about the country's poverty. The cause of this is that while in Europe and America railway companies make their goods tariff low enough to enable people to profit by exporting articles to foreign countries, in India they never consult the interests of the people but are always eager to make large profits for themselves by keeping the tariff high. In Europe and America people exact from railway companies certain privileges by which they can keep the goods tariff low, but in India people can do no such thing so that here the railways do not feel the necessity of reducing their goods tariff. Moreover, in Europe and America there are developed village industries to which railways carry raw materials. In India they carry materials to the manufactories of foreign countries only. Again, the more railway lines are extending in this country, the more are people becoming indifferent to the welfare of the water-courses which are invaluable to them for purposes of irrigation and trade. The rapidity with which the water-courses in this country are deteriorating makes it quite possible that in course of time Bengal will be turned into a desert. If it is necessary to save the country from such a calamity, the water-courses should be kept open by proper dredging. A great harm is being done to the country by deforestation also. Forests should be preserved for preventing scarcity of rainfall and consequent failure of crops. If the rivers get good rainfall, people will be able to take water from them into fields by cutting canals, and then by means of scientific irrigation and storage of water they will be able to grow crop even in seasons of drought.

b) *Reduction of cultivation of jute and similar other raw materials.*

Cultivators should be taught the harmfulness of the cultivation of jute and similar materials.

(c) *Abolition of free export of food-grains.*

The trade in food-grains should be taken entirely out of the hands of foreigners and no sale or purchase of them should be made for export. Free trade is not always beneficial to a country. Specially, free export of food-grains is never beneficial to any country. India gets manufactured articles from Europe and America in exchange for food-grains. In this business she suffers great loss. Commerce, therefore, instead of becoming a source of prosperity has become a source of poverty to India. In ancient times India's trade with foreign countries used to bring wealth to her. But then it was not articles of food which India used to sell to foreign countries, but such articles of luxury as cotton and silken goods, spices, muslin, diamond and so forth in exchange for which she used to get enormous wealth. At present the export of food-grains and import of articles of luxury are impoverishing India and making food scarce in the country so that every year thousands of Indians are emigrating to foreign countries for earning their livelihood. Consequently, as on the one hand disease brought on by scarcity of food is devitalising the Indians, so on the other hand emigration to foreign country is weakening their numerical strength. The time has come for the whole matter to be carefully sifted and analysed with a view to applying remedies wherever necessary.

VI.—MISCELLANEOUS.

PRAVASI,
Agrahayan, 1320 B. E.

33. The *Pravasi* [Calcutta] for *Agrahayan* says that the struggle of South

The lessons Indians should learn from their South African fellow-countrymen.

African Indians ought to serve as an eye-opener to Indians in matters of patriotism, unity, leadership, self-sacrifice and courage. Had the Indians the patriotism and unity of their fellow-countrymen

in South Africa, the relation between Hindus and Musalmans in India would never have been deplorably strained. As regards leadership, after the deportation of nine men in India during the late *swadeshi* agitation, one of the chief *swadeshi* leaders could not be induced, for many months, to deliver a *swadeshi* speech. But in South Africa Mr. Gandhi is not exciting people to go to jail while he is himself safe, but has himself gone to jail many times along with his wife and daughters-in-law. This is true leadership. And it is for such leaders that people can hazard even their lives.

BANGAVASI,
Dec. 13th, 1913.

34. The *Bangavasi* [Calcutta] of the 13th December reproduces from the *Ben-*

"A European's politeness"

galee of the 6th December the report of the alleged attempt of a European to turn out two Bengal first

class passengers, who were travelling by the Khulna Mail, and of his using abusive language towards them. This alleged incident is said to have happened at the Sealdah Railway Station, and the paper says that if this sort of things can take place on a State railway and in a station like Sealdah, it is no wonder that Indians should be ill-treated in South Africa. The paper draws the Government's attention to the matter.

BANGAVASI,
Dec. 13th, 1913.

35. Referring to the exhibition at the Earl's Court pageant of the imagin-

"Blaspheming Siva,"—the Earl's Court pageant.

ary ritual sacrifice before the god *Siva*, the *Bangavasi* [Calcutta] of the 13th December writes:—

It is a pity that in spite of the gracious assurances given by our Sovereign that the religions of the people of India will never be interfered with, a pageant is going to be held in London containing a representation of human sacrifice before the Hindu god *Siva*. It is needless to mention here that human sacrifices are never offered to *Siva*, but nevertheless the organisers of the pageant want to place before the English a thoroughly false picture in which that great Hindu god is most outrageously blasphemed, simply to show off Christianity at the expense of Hinduism. *Siva* is depicted more like a ferocious Pathan than the serene god he is according to Hindu conception, and the god *Sani* is dressed up in a costume of snakes with a number of dancing girls attending on him. There are a number of other figures, supposed to be representing *sanyasis*, but looking really like a motley crowd of Afghans, Burmese and Nubians. The executioner, who kills the men offered up in sacrifice, is dressed up as a Red Indian. We are glad,

however, that Lord Crewe has interfered in the matter, and has got the representation of the sacrifice modified. But that is not enough, for the whole thing ought to have been done away with. This much, however, we can say that just as the water of the Ganges is not desecrated by anyone fouling it in any way, so the Hindu religion will not suffer by misrepresentation or blasphemy. It has weathered many a storm and has still to face many a trouble. In the present instance it will not do to find fault with a foreign people who follow a religion quite different from our own and know nothing about Hinduism. It is some of our co-religionists who are mostly to blame in this matter for they alone convey this sort of perverted knowledge to the English people. It is they who describe *Siva* as a god of non-Aryans and say that Sita is only a legendary person. In fact it has almost become a fashion with these men nowadays to blaspheme the Hindu religion. But our gracious King-Emperor should forbid the holding of this pageant for it can never be His Majesty's wish that Hindu gods should be insulted in England by ignorant Englishmen.

36. *Al-Hilal* [Calcutta] of the 10th December, in referring to the recent London Moslem League crisis. Moslem League crisis which led to the resignation of the Right Hon'ble Amir Ali, says that the Moslem community must take note that a time has come when it must decide whether it should continue to be slavish or will make a bid for liberty and will no longer continue to worship before the altar of a few persons of eminence.

The present position is that the Moslem League has proceeded a few steps forward and has determined to shake off the bonds. New ideas among Moslems have gained fresh strength. The ideas which were till the other day the possessions of few enemies of Aligarh* has to-day filtered among those who are among the worshippers of Aligarh.

As for Amir Ali there are many other fields where he can make himself useful to the community. It is better for him to remain aloof from the political movement of the Moslems.

Al-Hilal [Calcutta] of the 10th December, in an article entitled "The Indian Moslems and the Indian National Congress," says there was a time when the so-called "national policy of the Moslems" was a dreadful force which exercised a strange power over the entire Muhammadan community. It is to be rejoiced at that it has now become a thing of the past, and it has become like those stories which one likes to hear in the long nights of the winter. It is now useless to talk of it.

The time is gone by when the Moslems used to shudder at the very name of the Indian National Congress. They feared that if they showed any sympathy with it they would be excommunicated by the "Aligarh brotherhood."†

Moslems whether they openly join the Congress or not sympathise at heart with its aims and objects. The one true national movement has by the sincerity of its purpose conquered their obstinacy and opposition.

There still lurk here and there some who still hold to the old "national policy" ideas and who now and then give expression to them. But, says the paper, that which was true has come out and the false had to make way for it.

It says that if the Congress had held its sittings this year in some town in Northern India Musulmans would have joined it in large numbers, but Karachi is far too distant from those regions. It will still take the Moslems some years more to completely take interest in matters concerning Indian politics.

The fetters which have been binding their legs for ages have now dropped but they were heavy. They have left their effect behind. The legs are still weary and swollen, and it will take a decade to completely recover from it.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 10th December 1913.

B. S. Press. -20-12-1913-851X-182-B B 8.

AL-HILAL.
Dec. 10th, 1913.

AL-HILAL.
Dec. 10th, 1913.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 20th December 1913.

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1911 12 15

CONFIDENTIAL

REPORT

INDIAN-OWNED ENTERPRISES IN BENGAL

Week ending 15th December 1911

The following table shows the number of Indian-owned enterprises in Bengal during the week ending 15th December 1911.

TABLE I

Number of Indian-owned enterprises in Bengal during the week ending 15th December 1911.

Number of Indian-owned enterprises in Bengal during the week ending 15th December 1911.

Number of Indian-owned enterprises in Bengal during the week ending 15th December 1911.

Total

The following table shows the number of Indian-owned enterprises in Bengal during the week ending 15th December 1911.

TABLE II

Number of Indian-owned enterprises in Bengal during the week ending 15th December 1911.

**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"India's Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1005
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,200
11	"Herald"	Dacca	Daily	Priya Nath Sen	200
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan	...

LIST OF INDIAN NAMES ASSEMBLED BY THE HINDU
 IN THE YEAR 1811

No.	Indian Name	English Name
1	Amir Khan	Amir Khan
2	Amir Khan	Amir Khan
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100	Amir Khan	Amir Khan

I.—FOREIGN POLITICS.

1289. The *Amrita Bazar Patrika* remarks that the announcement that the South African Government has, after all, decided to appoint a Committee of Enquiry into the grievances of the Natal Indians will not, it is sure, lead to the formation of any exaggerated hopes in the Indian mind. In so far as it shows that the pressure brought to bear by the united indignation of India as well as of the better mind of England on the South African Government has at last been successful in wringing out at least a show of concession to Indian demands, there is some ground for satisfaction no doubt. But when one looks at the constitution of the Committee, any hopes formed by the mere announcement of this decision instantly evaporate. It will be seen that, far from appointing an Indian to the Committee, not even an independent English official representing the Government of India has been appointed to it. The fact that one of the would-be Commissioners is a Judge of the Supreme Court of South Africa and the other two King's Counsel, do not improve matters one whit. The astounding decisions of the South African judicial tribunals in the so-called "polygamous" marriage case of Mahbub Khan and Kulsam Bibi as well as the more recent case against minor Mackenzie amply showed that so far at least as the treatment of Indian immigrants is concerned, a jurist in South Africa is only a minor turned outside in.

AMRITA BAZAR
PATRIKA,
18th Dec. 1913.

1290. The *Telegraph* observes that a new light has been thrown on the African question. Mr. M. De P. Webb, who was travelling throughout the South African colonies studying the Indian problem, has contributed an article to the *Daily Mail* of London which, the paper is sure, would be read with considerable interest by its countrymen:—"It is not a case of 'colour prejudice' or 'race prejudice.' The hostility of white South Africans is not directed against Indians as such. Nor do South Africans propose to exclude 'all' Indians under 'all' circumstances. The difficulty at present is mainly economic, not racial. Certain Asiatic traders are able to undersell certain white traders in certain parts of South Africa. And as most of these Eastern competitors maintain a lower standard of living than that of the white traders in South Africa with whom they compete, the whites fear that an increasing number of Asiatics in their midst must, in course of time, gravely undermine the white man's position and therefore seriously imperil the progress and safety of South Africa." So it is not the unclean habits, curious social customs and such like drawbacks of the Indians which have excited the animosity of the European settlers as it was sought to be convinced. It is because the Indian is a dangerous rival in trade that he is to be harassed and pursued to the bitter extreme. And, it is not all Indians who are to be persecuted, because without Indian help the colonists know right well they cannot manage half as well as now. But such is their idea of fairness and gratitude, that, in spite of all this, they must still introduce what have been described as "Russian Methods" against the Indians. All that is necessary is for the Indian and Home Government to assume a firm attitude and so force the hands of the Union Government as to induce them to do bare justice to the Indian subjects of His Majesty.

TELEGRAPH,
18th Dec. 1913.

1291. The *Amrita Bazar Patrika* observes that from Reuter's latest telegram on the subject it would appear that the groans and wailing of the oppressed South African Indians have at last reached His Imperial Majesty's ears. It is understood, says Reuter, that the long interview His Majesty had with the Premier was taken up with the discussion of this question which bids fair to be by far the most momentous Imperial topic of the day. The whole of India is just now casting a long, wistful glance at the Throne, and it remains to be seen, now that His Majesty has evinced his personal interest in the question, whether pressure is at last brought to bear on his South African dominions to mete out proper treatment to his Indian subjects.

AMRITA BAZAR
PATRIKA,
18th Dec. 1913.

1292. The decision of the South African Government to appoint a Committee to enquire into the grievances of the Natal Indians when considered along with its personnel and terms of reference subsequently announced, signifies, the *Bengalee* fears

BENGALUR,
18th Dec. 1913.

little or nothing. The Committee does not include any representative either of the Government of India or of the South African Indians and its investigation will be limited to the recent strike disturbances. The terms of reference furnish curious reading and invest the Committee with an illusory importance. The Committee is to enquire not only into the amount of force used but also into the necessity for the use of such force. The paper predicts what the Committee's report would be like. It will have an opportunity of explaining away the reported cruelties in case it can not help admitting them. Thus there will not only be no enquiry into the permanent grievances of the Indians; but even in the matter of the present disturbances there will at best be an attempt to put a good face on a bad job. This is the practical aspect of the so-called concession to the public opinion of India and England on the part of the South African authorities. In the meantime the Anglo-Indian Press are going on with their own exposition of Imperialism and venting their spleen on His Highness the Aga Khan for his outspoken utterances as the President of the great Bombay meeting. These wise people think that the Imperial Government by conceding self-government to the Colonies has surrendered even the right of disapproving a legislation which militates against the elementary principles of social morality. Babu Ambika Charan Mazumdar very justly contended at the Town Hall meeting whether supposing South Africa introduced slavery within her borders would the Imperial Government still sit down with folded arms and look on? The *Statesman* twits His Highness the Aga Khan with invoking the traditions of Gladstone and Bright, and at the same time suggesting coercion and interference with the liberties of a self-governing colony. The journal is not sure that these two statesmen would have very much cared for an empire without the ten commandments. They were Christian first and every thing afterwards, and it is an insult to the memory of these illustrious men to imagine them advocating a policy of *laissez faire* when men are being denied their elementary rights in certain parts of the British Empire.

BENGALURU,
17th Dec. 1913.

1293. Speaking at an entertainment, given in his honour at the National Liberal Club, writes the *Bengalee*, Mr. Bryce said that race-feeling was on the increase in the British Empire. Mr. Bryce is no impulsive politician, but a statesman and a historian who has seen a good deal of the world and has come in contact with many races and peoples. The paper fears that there is a substantial basis of truth in his statement; and what it is witnessing to-day in South Africa and Canada confirms it. If in Wilberforce's time the feeling were what it is to-day, the great movement for the emancipation of the Negroes would have been a failure. It is difficult to understand what may have stimulated the growth of this racial bias. It is possibly due to the new life of the East and the struggle for equality and the recognition of equality which is going on in Asia and among the nations of the Orient. Mr. Bryce suggests a remedy that each nationality in the Empire should confine itself to its own territories. The suggestion is impracticable in these days of rapid and easy communication. What indeed is possible is that there should be reciprocity of treatment; and self-interest would then engender a considerate and equitable attitude which higher feelings may not ensure. If it could be imposed upon South African and Canadian immigrants the disabilities which they so ruthlessly inflict upon Indians, they would find it to their interest to moderate, if not their hatred and contempt of Asiatics, at any rate the outward and tangible expression of them in the pains and penalties to which they subject the Indian people. That seems to be the only practical solution of the problem.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

BENGALURU,
13th Dec. 1913.

1294. A Divisional Bench of the High Court consisting of Mr. Justice Holmwood and Mr. Justice Sheriffuddin, writes the *Bengalee*, has rejected the application of the Government for the issue of a rule upon Robert O'Brien, the accused in the Barrackpur assault case. The man had been

convicted of an offence under section 303 of the Indian Penal Code by the Subdivisional Officer of Barrackpur and sentenced to pay a fine of Rs. 150. Against this order the Government had moved the High Court for enhancement of punishment, but the application was rejected. It is very clear that the Executive Government were of opinion that the punishment was inadequate; otherwise they would not have moved the High Court under the powers conferred on them by the law. It is an unusual proceeding—a motion for enhancement of punishment—and would not have been adopted, except under a sense of overwhelming duty and of the clearest necessity in a case of this kind. The journal is therefore justified in holding that in this matter there is a body of highly responsible official opinion which is in conflict with the decision arrived at by the High Court. Such a conclusion must take away from the weight to be attached to the decision of the High Court. Looking at that decision and carefully noting its terms, the paper is constrained to record its emphatic dissent. The High Court repeats in a somewhat modified form the observation made by the Subdivisional Officer of Barrackpur that the offence did not indicate any moral turpitude. The High Court does not go so far as to say with the trying Magistrate that it did not involve any moral delinquency. If it did, it was not, in the opinion of the High Court, anything particular to call for any exceptional treatment. To quote the paper's own words:—"We are not Englishmen, but we always thought that according to the moral ideas prevalent among Englishmen, a cowardly attack upon a weak, sick and inoffensive person who, his assailant knew, would not be able to return blow for blow, was a wicked, mean, contemptible thing to do, which went against the whole grain of an Englishman. If an act of violence of this kind had been committed by one Englishman upon another in an English factory at home, the deed would have raised the indignation of all honest-minded men, the assailant would have been boycotted by his fellows, and a Court of Law, responsible to the righteous demands of an indignant public opinion, would have marked in a suitable manner its abhorrence of the crime by inflicting condign punishment." Here the judgment of the High Court is more concerned about the accused than his crime. There is an underlying vein of sympathy for his unfortunate position, for which he alone was responsible, which has filled us with a sense of amazement and has given us a shock which we have not felt for years in reading a judgment of that august tribunal. "If we were to exercise our powers in enhancing the sentence," says the High Court "the young man, new to this country and a complete stranger, would be ruined at the outset of his career by being put into jail and the unfortunate woman would get nothing." The journal ventures respectfully to submit that behind the young accused and the widow of the dead man, there is the great Indian community whose interests have to be protected. These cases unfortunately are of frequent occurrence. The trying Magistrate himself observed that it was necessary in this case to inflict a punishment which would serve as a deterrent. Does any body believe—it is possible to believe—that a fine of Rs. 150 which might be paid by subscription among the sympathising friends of the accused—would serve as a deterrent, or that it was a punishment that would be appreciably felt by the accused? If the moral atmosphere of Anglo-Indian society had created a loathing for offences of this kind, such acts of violence would have been impossible or at any rate would have been rare. But the feeling of abhorrence of such acts does not exist among the class to which the accused in this case belongs. The deterrent—the most effective of its kind—which public opinion provides, is thus wanting. The court of justice, armed with the terrors of the law, should intervene with punishments that would truly operate as a deterrent. The lower courts, unable to rise beyond their local environments, have too often failed in their duty in this respect. The public have turned wistfully to the great tribunal of the High Court for the protection of their interests. The Government too representing the community appealed to the High Court; but in this case all in vain. The fine of Rs. 150 inflicted by the High Court upon the accused will not serve as a deterrent. It will go forth as the authoritative maximum price of a kick terminating in the death of an Indian. The paper "deplores the impression which the decision of the High Court will create in the public

mind. It will give a shock to public feeling such as has not been felt for years. We grieve to have to write this; but duty leaves us no option in the matter."

AMRITA BAZAR
PATRIKA,
13th Dec. 1913.

1295. The *Amrita Bazar Patrika* says it is aware that history often repeats itself. But seldom did it know that it should be treated to a repetition of the painful features that elicited Lord Lytton's historic Fuller Minute by the present High Court of Calcutta. That a Bench presided over by Justice Holmwood would reject the application for enhancement of sentence on O'Brien of the notorious Barrackpur tragedy was indeed something we had not bargained for. No doubt their Lordships have decided the case according to their best light. But it is constrained to confess that if the public surprise and mortification at the ridiculously low sentence passed by the Subdivisional Magistrate of Barrackpur were keen, they have been rendered a thousand times keener by the most disappointing judgment of their Lordships. Do their Lordships know how far-reaching will be the mischief created by their decision? Well, it will not only increase the sense of insecurity of life and limbs that has already been growing among the people by reason of the several and repeated cases of fatal assaults Europeans have of late been committing on Indians with practical immunity, but, what is no less serious, it will be a rude shock to their confidence in the High Court as the palladium of justice. It is, indeed, unfortunate that even the Calcutta High Court of to-day should fail to come up to the standard laid down by the Executive Head of the Government of India more than three decades ago. And how could their Lordships think that Rs. 150 was enough *solatium* for "the unfortunate widow,"—a young girl who has lost her life's partner, her bread-winner, her everything on earth for ever? In these hard days this amount would not suffice for her bare maintenance for even one year. The paper wonders with what standard their Lordships measured the misfortune of this "unfortunate widow."

AMRITA BAZAR
PATRIKA
13th Dec. 1913.

1296. The *Amrita Bazar Patrika* observes that the judgment of the Criminal Bench in the High Court on the Barrackpur spleen rupture case has made one point clear.

Ibid.

The historic Minute of Lord Lytton in the famous Fuller case, the noble object of which was to prevent Europeans from committing brutal assaults on the people of this country has virtually become a dead letter. It is quite evident that the abhorrence expressed by the author of the document, who was inspired in this matter by no less a personage than the late King-Emperor who came out to this country at the time as Prince of Wales, had very little effect upon violently disposed Europeans or the judicial officers who tried them, for both of whom it was meant. What a pity that two learned Judges of the High Court should have treated the matter of the death of the deceased with such a light heart! Robert O'Brien, who caused the death of the unfortunate painter is said to be "a young man, new to this country and a complete stranger"; but was he so young and such a stranger as not to know that a kick on the abdomen of a man weaker than himself might result in serious consequences? And is it not strange that he should select the splenic region for his blow, leaving other parts of the body? O'Brien was charged both under sections 323 (hurt) and 325 (grievous hurt) of the Indian Penal Code. Section 320 lays down that "any hurt which endangers life is a grievous hurt." The question here arises, whether the hurt which O'Brien caused to the deceased was one calculated to endanger his life. Submit it did. Section 322 provides that whoever voluntarily causes hurt, if the hurt which he intends to cause or knows himself to be likely to cause is grievous hurt and if the hurt which he causes is grievous hurt is said "voluntarily" to cause grievous hurt. The question deserves serious consideration is whether the Magistrate should not have convicted O'Brien of the offence of grievous hurt under section 325 and sentenced him both to imprisonment and a fine as provided by that section. The learned Judges do not seem to have considered this question unless it be that they were not called upon to do so, when the Government, that moved for enhancement of punishment, asked them to consider the propriety of the conviction only under section 323, Indian Penal Code. The learned Judges of the High Court seem to have been moved by compassion both for O'Brien and the widow of the deceased. The paper quite appreciates the kind sentiments

of their Lordships; but it puts it to them whether it would have not been more appropriate if O'Brien had been sentenced to a certain term of imprisonment and a larger fine than Rs. 150? Such a sentence would not only have vindicated justice but brought home to other Europeans in this country that even a person of the subject race should not be treated so carelessly and so cruelly as the deceased was by the accused O'Brien. Then again a larger fine and the payment thereof to the widow of the deceased might have been of some appreciable benefit to her, but as it is the benefit to her, if any, is very small. The journal confesses it does not quite understand what the learned Judges meant by saying that by sentencing O'Brien to imprisonment the widow would have got nothing. It wonders how it did not strike them that if both imprisonment and fine had been imposed upon him she would have received the amount of fine, and the imprisonment would have been a warning not only to O'Brien, but to many young Europeans in this country. There are one or two other observations it desires to make. The learned Judges in taking such a lenient view of the matter say that "we cannot see there is any reason for treating this unfortunate first offence in any different way." The journal always thought that the idea of first offence enters into consideration in small cases, but not a case where such serious consequence as death has followed the violence committed by the culprit. Then again, it wonders it did not occur to the Judges that the value of the life of a human being, though he may be an Indian, should certainly be more than Rs. 150, which is the average price of a head of cattle in this country, and also that their Lordships did not take into consideration the lifelong widowhood of the wife of the deceased caused by the cowardly and brutal conduct of the accused. On the other hand, they gave the latter an excellent certificate to the effect that his action, which resulted in killing a man and creating a perpetual widow, did not involve any "particular moral turpitude!" The paper quite appreciates the laudable feeling with which Justices Holmwood and Sharfuddin were actuated when they had not the heart to send the accused to jail, though he caused the death of a young man and made his wife destitute for life. Their ground was, that such a course would ruin the career of "a young European, new to the country." But the paper inquires why did not this tender feeling on their part manifest itself on another occasion? A correspondent of the paper pointed out that a young man belonging to a highly respectable family of Sylhet was sentenced to two months' rigorous imprisonment for assaulting a constable in the heat of the moment. He appealed against this conviction and Justices Holmwood and Sharfuddin, in rejecting the appeal, were pleased to remark to the Council who appeared for the accused, "We don't wish to weaken the hands of the local authorities." So, while their Lordships could not bear the sight of a young man, who caused the death of a fellow-being sent to jail, as it would blast his future career, it did not strike them that the sentence of two months' imprisonment meant absolute ruin to the young Indian whose offence consisted only in an assault on a constable. In the one case, the learned Judges were not prepared to weaken the local authorities, but in the other, their decision strengthened the hands of unruly Europeans who bring disgrace upon themselves and their nation by unmanly and un-English acts.

(d)—Education.

1297. The *Telegraph* remarks that the Hon'ble Mr. W. W. Hornell has made arrangements for the celebration of the 2nd anniversary of the Delhi Durbar at all schools in the Presidency. The observance took place on the 12th instant. The principal features of it were—a brief address to the scholars explaining the object of the celebration, the hoisting of the Union Jack, the singing of the National Anthem, the exhibition of the King's portrait where available, athletic sports, decoration of the school buildings, the planting of trees, procession, etc. The cost was met in Government schools from Government grants. The paper believes the idea of the celebration was to instil in the minds of the boys loyalty to the Sovereign; and nobody would complain of any such efforts. But there is grave doubt whether the above programme,

Mr. Hornell and the anniversary of the Delhi Durbar.

TELEGRAPH.
13th Dec. 1917.

once in a year, can contribute to the realization of the dream. The journal thanks Mr. Hornell for the novel idea; but it hopes he has been sufficiently long in charge of the Education Department now to understand the imperative necessity there is of introducing in the curriculum of vernacular schools and lower forms of English schools of primers and lessons setting forth the blessings of British Rule. The unfortunate events of the last two months should leave no doubt in the minds of the rulers of the urgency of this demand.

HERALD,
14th Dec. 1913.

1298. The *Herald* writes that the annual report of the Bengal Veterinary College for the year 1912-13 shows that the number of students at the end of the session was 99 against 110, 138 and 132 in the three previous years. This gradual decrease in number, which is ascribed mainly to the poorness of pay and prospects of those who come out successful, has drawn the attention of Government, and, scheme for the improvement of the pay and allowances of the subordinate staff, and thus to increase the popularity of the college, is being considered. An increase is observed in the number of cases treated. Rinder pest and foot-and-mouth diseases were prevalent in Calcutta and in the suburbs and 1,698 cattle were inoculated. Stables in the area under the Calcutta Glanders Act were frequently inspected and several cases of glanders were detected. The Raymond Research Laboratory did valuable work in the diagnosis of contagious and obscure disease and in the examination of pathological specimens. The laboratory was equipped in the year with up-to-date electrical apparatus for special examinations. It is gratifying to note that the British Commission on Foot-and-Mouth Disease and the Government Serologist were supplied from the laboratory a large amount of material for their work. A very important and interesting cure of an acute equine disease was effected during the year which it is pleasing to note, was the first case of cure reported in Bengal. A start has been made in the laboratory to determine the proportions of fat during the milking period of different breeds of cattle in Bengal. During the year under report a hospital for dogs has been created.

BENGALUR,
16th Dec. 1913.

1299. The *Bengalee* finds, a suggestion had been made by some witnesses of the Indian Educational Service before the Royal Commission about a paid Vice-Chancellor. The paper knows what reflects the prevailing idea in official circles, at any rate so far as the Calcutta University is concerned, that it will be condemned outright by the Indian public. To make the Vice-Chancellorship a salaried post would only mean making it an exclusive preserve for members of the Indian Education Service or the Indian Civil Service, and closing effectively the door to Indians to a position of honour and eminence still open to them. The Calcutta University has gone on well enough with an honorary Vice-Chancellor, and even during a period of the utmost stress and strain everybody knows how it is being piloted with the most beneficent results by an Indian at its helm. The journal wonders what case has been made out for a departure from the present system. A paid Vice-Chancellor will not necessarily be a better or an able Vice-Chancellor. What amount of salary could secure for the University more devoted or earnest services than those that are being rendered by, say, Sir Ashutosh Mukerjee?

BENGALUR,
16th Dec. 1913.

1300. The *Bengalee* draws attention to an unmerited attack levelled at the Calcutta University by a particular organ in connection with the recent resolution of that body to confer an honorary degree on Mr. Rabindra Nath Tagore. In another organ controlled by the same agency there appears, however, an infinitely more damaging statement for which the paper feels bound to call the writer to account. It is to the effect that during the *regime* of Dr. Thibaut as Registrar of the Calcutta University, a sum of about a lakh of rupees had been embezzled from the University. The journal is one of those who happen to take some interest in the University and its doings, and it has watched its proceedings with some care and attention, but it confesses that this is the first time that such a serious charge against that body has been brought to its notice. It supposes that it will also come as a surprise to the authorities of the University themselves. Surely one has a right to know from a person who permits himself to make such serious statements, for which he would be criminally liable, the sources of his information and what are the materials on

which he bases his allegations. The paper has taken pains to inquire into the matter, and is in a position to give the lie direct to this mischievous report. The financial administration of the University is not conducted in a hole-and-corner fashion. Every year the Government deposes one of its officers to audit the accounts, and if as a matter of fact anything like what is reported had happened, it is impossible that nobody would have heard anything about it until a hostile organ chose to give it out to a wondering world. The least which the author of this libellous attack can do is either to prove his statement, if he can, or to withdraw it unreservedly and apologise to the authorities.

1301. The *Bengalee* remarks that Mr. Hornell in giving evidence before the Public Services Commission alluded to a

A novel Government scheme.

Government scheme, the essential part of which is that the Government high schools should be in charge of not only European head masters, but that a great many of the assistant head masters should also be Europeans. The public know nothing of this novel scheme. Why was it put before the Public Services Commission before people had any opportunity to express themselves on its merits. The paper hopes it will be laid before the public for discussion.

BENGAL, 19th Dec. 1913.

(e)—*Local Self-Government and Municipal Administration.*

1302. The *Bengalee* says it is glad to find that it anticipated the well-

The District Administration Commission.

known mufassal leaders in pressing the need of district advisory committees as the only effective means of bringing the district authorities into closer touch with the people. Babu Prossana Kumar Mitter of the Comilla Bar and Vice-Chairman of the local municipality in giving his evidence before the Commission emphasised the need of advisory committees. And Babu Jatra Mohan Sen of Chittagong also insists upon the same recommendation in his evidence before the Commission. Asked whether any other advisory committees besides district boards were necessary, he said that if the District Board members were elected they, with other representative men, might form advisory committees whose advice should be taken when administrative measures were being considered. The Decentralization Commission recommended the use of district boards as such advisory committees, but the late Mr. Romesh Chandra Dutt opposed the suggestion. As the mufassal leaders are anxious to have district advisory committees to help the District Magistrates in all important matters, we hope the recommendation will be accepted.

BENGAL, 18th Dec. 1913.

(g)—*Railways and Communications, including Canals and irrigation.*

1303. The Indian employees of the Eastern Bengal State Railway, the

The Indian railway employees.

Bengalee observes, submitted a petition to the authorities in July last for an improvement in their pay and prospects. But no action, it understands, has yet been taken in that direction. The paper has dwelt in its columns on more than one occasion on the complaints of the Indian employees as regards their pay and prospects. It was brought out by facts and figures that theirs is a very hard lot and that while their European compeers are being treated with all consideration, no notice has up to date been taken of their miserable position in the railway service. It is high time that something was done to revise their scale of pay and conditions of service. The clerks employed on the North-Western Railway submitted a petition to the Railway Board for raising their salaries and the improvement of their prospects in December last. Twelve months have elapsed, but no reply has yet been vouchsafed.

BENGAL, 17th Dec. 1913.

(h)—*General.*

1304. The coming manœuvres in East Bengal have created a sense of

Military manœuvres in East Bengal.

panic amongst the people, remarks the *Bengalee*. It understands that about seven to eight hundred Highlanders will land at Lohajang and the anxiety of the local public is so great that some of the wealthiest residents are anxious

BENGAL, 18th Dec. 1913.

to remove themselves and their families as soon as possible. Of course the poorer people will stay where they are. Is it too late even now to abandon this military display? But if the manoeuvres must be held then it strongly urges precautionary measures. The Government should notify by beat of drum throughout the area which is to be the scene of military operations that there is no cause for alarm; and the military authorities should see to it that the strictest discipline is maintained. The manoeuvres coming on the top of the reported Gurkha outrages have naturally filled the public mind with alarm and it is the paramount duty of the Government to take steps to remove it.

AMRITA BAZAR
PATRIKA,
17th Dec. 1913.

1305. A resolution was passed at the last Punjab Hindu Conference held at Ambala, observes the *Amrita Bazar Patrika*, praying to the Viceroy for the release of the Hindu

The Ajodhya riot case. prisoners convicted in the Ajodhya riot case. After the release of the accused in the Cawnpore riot case by Lord Hardinge, the Hindu public fondly hoped that the Ajodhya prisoners would receive a similar treatment at his hands for both the cases were similar in their origin and character. Neither the Ajodhya Hindus nor the Cawnpore Muhammadans were *budmashes*—but they were all law-abiding people, and, if they once broke the law, they did so from religious over-zeal. Lord Hardinge apparently accepted this popular view of the matter when he released the Muhammadan accused. The Hindus have thus a right to complain that His Excellency has not yet shown the same favour to the case of the Ajodhya Hindus who had received greater provocation in view of cow-sacrifices being made in that holy city—a sacrilege never having taken place there before this.

AMRITA BAZAR
PATRIKA,
17th Dec. 1913.

1306. The *Amrita Bazar Patrika* wishes to draw the attention of the authorities once more to the injustice which is being done to the supernumerary clerks of the office of the Accountant-General, Post Office and Telegraphs. It will be seen that far from being absorbed into the permanent staff the claims of these old clerks have been totally neglected and outsiders brought from other provinces to fill up the vacancies from time to time occurring in the offices of the Accountant-General and Deputy Accountant-General, Post Office and Telegraphs. Further, when sanction was recently obtained for improving the pay and prospect of the clerks in these offices nothing was done for these supernumerary clerks, while more junior clerks of the permanent establishment were given all the benefit thereof. And strange to say, these unfortunate clerks have been asked after a long term of service in the permanent staff in Calcutta to go to Delhi, Nagpur and Madras on the same pay, and the refusal of the clerks to go outside is threatened with the punishment of dismissal. It seems almost incredible that Government in sanctioning the improvement or revision should have intended such a gross injustice to be perpetrated or continued towards these clerks. It will be lamentable if Government persist in dealing with these clerks in the way it has been doing and the journal earnestly appeals to the Controllor-General to remove the grievances.

BENGALUR,
18th Dec. 1913.

1307. The *Bengalee* observes that Calcutta has put up a statue to Lord Clive. And Lord Carmichael made use of the occasion of its unveiling to indicate the duties of present day heroism and statesmanship. The sword has done its work, and in India at any rate the time has come to beat it into the ploughshare. The people have now to face fierce internal enemies in the shape of poverty, plague, malaria and the like and unless something is speedily done to fight disease and destitution the *Pax Britannica* will fail to make itself felt as the blessing that it is. The poverty of the middle class population is gradually on the increase, and malaria is considerably adding to the pinch of poverty by necessitating compulsory residence in the town. The Bengal villages are now mostly in the grip of malaria, and this year a heavy bill of mortality is reported from all parts of Bengal. More than a hundred people are said to have died of malaria in the single village of Panihati near Calcutta during the short space of two months. A few days ago a telegram was published reporting a heavy death rate from Manickgunge in East Bengal. This is more or less the story everywhere. His Excellency Lord Carmichael therefore played the true rôle of a Governor by reminding one on the occasion of commemorating a great warrior. It was worthy of Lord Carmichael to

Lord Carmichael at the unveiling of Lord Clive's Statue.

remember at such a time that peace also has its triumphs like war and there cannot be a greater tribute to the memory of a hero than to use it as an inspiration to fight out the enemies of the hour.

1308. The *Amrita Bazar Patrika* remarks that Lord Carmichael has the singular faculty of saying disagreeable things in an agreeable way, and this trait in His Lordship's character was also well illustrated in the speech His Excellency lately delivered at Belvedere on the occasion of the unveiling of Lord Clive's statue. Whatever Lord Clive's admirers may say, it is idle to contend that his name does not always revive very fragrant memories, especially in Bengal. And in this sense there was every likelihood of a blind and too enthusiastic admiration of all the qualities and actions of Clive impinging upon sentiments that should be rather left alone. And whatever honest difference of opinion there might be as to the view expressed by His Excellency that Clive's victories "were in a very true sense a conquest of the Indian territories for the Indians," there is no doubt that His Lordship at least tried his best to avoid the pitfall indicated above which a less sympathetic and less statesmanlike Governor might have been easily betrayed into. The paper confesses it does not quite understand how His Excellency could mention the growing of jute in the same category as the combating of malaria or the inculcation of the valuable lessons of self-reliance. As it is impossible even to doubt the sincerity of His Excellency's utterances, the journal has concluded that he has been bamboozled by the specious reasonings of interested people into swallowing the pernicious fallacy that progressive jute-growing is an evidence of unrelieved prosperity in Bengal. But, alas, that is far from the real truth. For the only tangible good it confers on the people is to enable the cultivators to earn some ready money. But this single blessing is counteracted by a host of evils which should convince every well-wisher of Bengal that jute-growing is more a curse than a blessing. Is His Lordship aware, for example, that jute is steadily supplanting rice in the best rice-growing districts of Bengal and that the steeping of jute in the rivers and water-reservoirs of the jute-tracts renders the water undrinkable, besides making the whole region noxious and insanitary for miles together? What these evils mean in a place where rice-famine is chronic and terrible water-scarcity is an annually recurring evil, and which is proverbially malaria ridden, may better be imagined than described. Lord Carmichael would have better expressed his intention had he rather said "who will add a single cubic foot to the average volume of potable water in the Bengal villages" instead of "who will add a single foot to the average length of the jute grown in Bengal."

AMRITA BAZAR
PATRIKA.
19th Dec. 1913.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1309. The *Indian World* remarks that the shadow of grave anxiety seems to have spread over a large part of this country at the present day. The agricultural outlook in the United Provinces is already causing grave concern; the crop prospects in several districts of the Central Provinces and Berar are far from cheerful; in Eastern and Northern Bengal the shadow of famine already has cast a gloom over large classes of people. It is time for the Government to keep a vigilant eye over the whole area and watch the distress of the people for timely relief. The paper hopes Lord Hardinge will keep all building operations in Delhi, Bankipore and Simla in abeyance till the people have got completely out of the grip of the impending famine.*

INDIAN WORLD.
10th Dec. 1913.

1310. The *Amrita Bazar Patrika* observes that a recent Bengal Government communiqué made the announcement that the distress in the flood-stricken area of Contai was practically over; but the paper's Contai correspondent's letter dated December 10th, published in the issue of the 13th instant, contradicts it and gives a harrowing description of the real situation. He says that there has been a total failure of crops in the thanas of Pataspur and Bhagabanpur, and the prospects are practically the same in the other two thanas of Henuria and Basudebpur, while four other thanas, Behiri, Contai, Ramnagar and Egra, may yield about barely one-eighth of the usual crops. The outlook is very gloomy.

AMRITA BAZAR
PATRIKA.
17th Dec. 1913.

The fields are desolate and the naked, rugged devastation has occupied the place of the smiling golden corn. Has the correspondent drawn upon his imagination? If so, his statements should be at once officially contradicted. He is, however, on the spot and has a thorough knowledge of the localities. He is thus in a better position than the higher authorities, who have to rely for information on their irresponsible subordinate officials, to know the actual state of affairs. As the resources of all the private charitable organizations have been well-nigh exhausted, the correspondent urges that the Government should distribute gratuitous relief to the people of Contai from the end of 1913 to the beginning of 1915 to enable them to tide over the difficulty. It is a pity that the Hon'ble Mr. Lyon, who had been to Contai the other day, chose, as the journal is told, to gather information from chaukidars and other petty officials and not from the noble band of selfless young men who have made themselves familiar with every nook and corner of the flood-stricken tracts. This official tendency of minimising the magnitude and intensity of the actual distress, apparently with a view to secure immediate gain by saving some money, is a senseless economic blunder; for a starving people without timely help must sicken and die in due course, and this means a gigantic loss of revenue to Government. While on this subject, the paper hastens to correct a slight inaccuracy that crept into the last editorial paragraph on the same subject. It was remarked therein that "Mr. Lyon was at Contai for two or three days. He also did not go into the interior." It is now learnt, however, on the best authority, that Mr. Lyon did go into the interior and that he spent four days touring there, having visited Kalinagar, Udbudal, Bhagwanpur and many of the distressed villages. That being so, the journal's regret and surprise is all the keener that the *communiqué* could still give such an optimistic picture of the situation.

AMRITA BAZAR
PATRIKA,
18th Dec. 1917.

1311. The *Amrita Bazar Patrika* invites the attention of the authorities to the account of the High Court Flood Relief Party at Contai, and would draw special attention to the portion dealing with the cattle-distress. It will be seen that the condition of the cattle is far more serious than what has been represented in the official *communiqué* lately issued. The paper's correspondent hits the nail on the head when he observes that even if the people are permitted to survive the present period of calamity they cannot escape the prospect of a dire famine next season. For by that time the number of cattle surviving and fit for work will be too small to enable them to carry on their agricultural operations. And he follows up with a convincing array of facts and figures which, we believe, will tell their own tale. And this account is based, not on a hurried tour of a few days through hundred of miles of the affected tracts, but on the direct and personal observation of individuals who have been carrying on the relief operations on the spot for months together. The journal can appreciate the difficulties of the higher authorities. They cannot be expected to be on the spot for months together like the relief worker. But they can at least pay them the compliment of according greater credence to their versions than to the reports of official subordinates who cannot be expected to have half their opportunities for observation nor half their heartiness and disinterestedness.

VI.—MISCELLANEOUS.

BENGALIEE,
14th Dec. 1913.

1312. The *Bengalee* remarks that it was a graceful gift, that of His Excellency Lord Carmichael, of Rs. 2,500 to the Ram Mohan Roy Library. It was an example which the paper's countrymen might well follow. The journal takes it that it was a rebuke that they have not followed him up till now and have not relieved the Managing Committee of the Library of the burden of its debt. The gift of food is an inestimable boon to the poor, the gift of knowledge to the ignorant and to those thirsting for it is even, in one sense, a greater boon. A library is the centre of knowledge and of illumination—it is the starting-point of those sacred influences which elevate a community. Communion with the master-spirits of humanity, such as a library provides, stirs the secret springs of the heart and purifies them. The great Carnegie has filled the centres of

population in the United Kingdom and America with libraries as the disseminators of knowledge. Some of India's rich men may usefully imitate his example and thus help the progress of knowledge in the country. Where there are books, there will be readers. The great dead possess an irresistible fascination. They draw the living to the temples where they are enshrined and compel their adoration. It is not true that there may be books in a library, but that there will be no readers. Experience shows that readers come to the library, moved by an overwhelming impulse; and as time grows, the number of readers grows and increases. The Ram Mohan Library supplies a much-felt want in the northern quarter of the town. It is saddled with a debt which, it is hoped, will speedily be wiped off, through the aid of philanthropic rich men. Nor is the fact to be forgotten that in Calcutta, which was the scene of Raja Ram Mohan Roy's labours, the library named after him is the only tangible memorial in his honour. This ought to stimulate generosity in subscribing in aid of the library.

1313. The *Bengalee* writes:—"Babu Brajendra Kisore Ray Chowdhury, the public-spirited zamindar of Gowripur, has, we are glad to announce, resolved to set apart a lakh of

A generous gift.

rupees to perpetuate the memory of his late mother Rani Biseswari Devi by an act of beneficence. He intends to transfer the money to a body of Trustees consisting of himself, his Dewan and three other brother zamindars, the interest of which is to be spent on water-supply and medical relief for the benefit of his tenants in the different districts. Babu Brojenara Kisore has always been known as a kind-hearted zamindar and this practical demonstration of his sympathy with the sufferings of his tenants will, we hope, be much appreciated by them. The gift will constitute an enduring memorial of the beneficence of his late lamented mother. Such private benefactions render the task of sanitary improvement easier for the Government and we heartily congratulate Babu Brajendra Kisore on taking this move in the right direction."

BENGALUR,
16th Dec. 1913.

L. N. BIRD,

Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 20th December 1913.

